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THE
Rev. Mr. *WHITEFIELD*'s
A N S W E R,
TO THE
BISHOP of *L O N D O N*'s
LAST
PASTORAL LETTER.



L O N D O N:

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THE
Rev. Mr. *WHITEFIELD*'s
ANSWER,
To the
BISHOP of LONDON's
LAST
PASTORAL LETTER.

My LORD,

I NEED make no Apology for troubling your Lordship with this.—As your Lordship was pleased to make me the chief Subject Matter of your *last Pastoral Letter*, I think it my Duty to answer it in the best Manner I can.

Your

Your Lordship is to be highly commend-ed, for the Care you have taken in Watching over the Souls of those, who are committed to your Lordship's Charge.—Lukewarm-ness and Enthusiasm are the two Rocks, against which even well-meaning People are in Danger of splitting. All ought to be thankful to that Pilot, who will teach them to steer a safe and middle Course—I would gladly hope, that, *a Zeal for God in the Dis-charge of your Duty, and a hearty Concern for the Safety of Souls,* moved your Lord-ship to write.—These are the Principles, I trust, which now excite me, to direct this An-swer to your Lordship.—And, blessed be God, that I can write with somewhat of that Love and Meekness, which becomes a Disciple of *Jesus Christ*, and with all that Humility and Reverence, which is due from a Presbyter to a Bishop of the Church of God.

Lukewarmness and Enthusiasm, my Lord, are certainly the Bane of true Christianity.—I thank your Lordship again for your kind Cautions against them.—The only Query is, “ Whether there was any Occasion for “ your Lordship's warning the People of “ your Diocese, against running into either of “ of these Extremes, upon account of any “ thing

" thing I have either spoken or wrote ?"---Your Lordship thinks there was ; Your Lordship quotes Passages out of my *Journal* to prove it ; if it can be proved, I will ask publick Pardon, both of your Lordship and Them, with all my Heart.

As for your Lordship's Cautions against *Lukewarmness*, I am not much concerned in them.---You do not seem to point at me in particular ; unless it is, where your Lordship, (Page 10.) informs your People, " *That a diligent Attendance on the Duties of the Station wherein Providence has placed them, is, in the strictest Sense, the serving of God.*"---None but those, who condemn Me unheard, can justly charge Me with affirming to the contrary.

However, I beg Leave to observe, that your Lordship, (Page 8.) calls that a very *imperfect State* of Christianity, which is no *State of Christianity* at all---St. Paul writing to the *Corinthians*, 2 Cor. Chap. xiii. ver. 5. says, *Examine yourselves, whether ye be in the Faith ; Prove your own selves.* And that they might have a certain Rule, whereby to judge whether they were *in the Faith*, truly so called, or not ; he immediately adds, *Know ye not your own selves, how that Christ Jesus*

Jesus is in you, except ye be Reprobates ?---So that, according to St. Paul's Rule,) " He
' that finds, he has hitherto contented him-
' self with a bare bodily Attendance upon
' the Publick Worship of God, and follow-
' ing his daily Employment on other Days,
' and with abstaining from the more
' gross and notorious Acts of Sin, and
' from doing any Hurt or Injury to his
' Neighbour, and has rested finally upon
' these as the Whole of that Christianity re-
' quires of him ;' is so far from being in a
very imperfect State, as your Lordship is
pleased to affirm, Page 8. that he is in no
State of Christianity at All---No, My Lord,
he is a Reprobrate, i. e. one who at present is
out of a State of Salvation, nor can he ever
have any Assurance that he is in a State
of Salvation, till he Knows that Jesus
Christ is in Him, by the indwelling of His
Holy Spirit. If I have mistaken your Lord-
ship's Expression, I will freely beg your
Lordship's Pardon.

Another Thing, My Lord, to me seems
 darkly expressed in *Page 18.* (Oh ! let not
 your Lordship be angry, for indeed I will en-
 deavour to speak with all Gentleness and
 Humility !) Your Lordship's Words are
 these ---- ' Nor need they any other Evi-
 dence

evidence besides those *Good Dispositions* they find in their Hearts, that the Holy Spirit of *God* co-operates with their honest Endeavours to subdue Sin and grow in Goodness.'---If by *Good Dispositions*, your Lordship only means *Good Inclinations or Desires*, I deny That to be a sufficient Evidence, that the Spirit of *God* co-operates with their honest Endeavours to subdue Sin and grow in Goodness. For there is a great Difference between *Good Desires* and *Good Habits*---Many have *One*, who never attain to the *Other*---Many have good Desires to subdue Sin, and yet, resting in those good Desires, *Sin has always had Dominion over them*---A Person sick of a Fever may desire to be in Health, but that Desire is not Health itself---In like Manner many have good Dispositions, or Desires to be Good, but That is not Goodness itself---And consequently Men need more Evidence than good Dispositions, to prove to Themselves or Others, 'That the Holy Spirit of *God* co-operates with their honest Endeavours to subdue Sin'---If by good *Dispositions*, your Lordship means *Good Habits* wrought in the Heart by the Spirit of *God*, such as Peace, Love, Joy, Long-suffering, Goodness, Truth, &c. I then agree a Man needs no other Evidence

dence---For these are the proper and genuine Fruits of the Spirit itself.

Your Lordship immediately adds, 'Nor
 'that, persevering in their Course, and
 'praying to *God* for his Assistance, and re-
 'lying upon the Merits of *Christ* for the
 'Pardon of all *Such Sins*, Failings, and Im-
 'perfections, as are more or less unavoid-
 'able in this mortal State'----I beg Leave
 to ask your Lordship, whether this does
 not favour too much of the common Di-
 vinity, *viz.* That we are to do some-
 thing for ourselves; or, in other Words, that
 we have partly a Righteousness of our own,
 and that *Jesus Christ* is to make UP the
 Deficiencies of That Righteousness? What
 else can your Lordship mean, by saying,
 That we must rely on the Merits of *Christ*,
 for the Pardon of 'all *Such Sins* as are more
 'or less unavoidable in this mortal State?'
 Did *Jesus Christ* come into the World, My
 Lord, only to save us from the Guilt of
Such Sins, as are more or less un-
 avoidable in this mortal State? The Scrip-
 tures every where affirm, That Man hath no
 Righteousness of his own, That *there is none*
Righteous, no not one: That *all Our Righte-
 ousne/s is as filthy Rags*; and that *Jesus Christ*
 died not only to save us from the Guilt of all
Such

such Sins; Failings, and Infirmities; as are more or less unavoidable in this mortal State, but from all wilful Sins, and also from that original Corruption, which every Man naturally engendred of the Offspring of *Adam* brings into the World with him----I hope, I have not misunderstood or overstrained your Lordship's Expression.

I come now to your Lordship's Caution against *Enthusiasm*. For that I suppose your Lordship intended more particularly against me.

And here, my Lord, I beg Leave to observe, That, in my Opinion, your Lordship has by no Means been clear enough in your Definition of the Word *Enthusiasm*.

According to the fair Rules of Writing, was it not first Incumbent on your Lordship to shew, that the Word *Enthusiast* had a good as well as a bad Meaning: That it signifies no more than *a Person in God*, and consequently every Christian, in the proper Sense of the Word, is an *Enthusiast*? For St. Peter writes, *That to us are given exceeding great and precious Promises, that by*

these we might be Partakers of the divine Nature.

And our Church says, If we receive the Sacrament worthily, We are one with Christ and Christ with us, We dwell in Christ and Christ in us. --- For which she has sufficient Warrant from our Lord's Prayer, John xvii. 20. *Neither pray I for these alone, but for them also which shall believe on Me through their Word.* Ver. 21. *That they all may be one, As Thou Father art in me, and I in Thee,* that they also may be one in us. Ver. 23. *I in them and they in Me, that they may be made perfect in one.* Ver. 26. *That the Love where-with Thou hast loved me, may be in them, and I in them.*

But, indeed your Lordship's Definition of *Enthusiasm*, when examined, does not convey any ill Idea at all--- 'Enthusiasm, is a strong Perswasion on the Mind that they are guided in an extraordinary Manner, by immediate Impulses and Impressions of the Spirit of God.' --- Had your Lordship said, a strong but *Groundless* Perswasion, that they are guided in an extraordinary Manner, it would have been to your Lordship's Purpose. But to affirm, without any Restriction, that a strong Perswasion that we are guided

guided in an extraordinary Manner by immediate Impulses, is *Enthusiasm* in the worst Sense of the Word, when your Lordship yourself says, (*Page 54*) ' There is, no doubt, ' but *God*, when He pleases can work upon ' the Minds of Men by *extraordinary Influences*, ' to me seems a little inconsistent.

Your Lordship proceeds thus—— ' And ' this is owing chiefly to the Want of distin- ' guishing aright between the *ordinary* and ' *extraordinary* Operations of the *Holy Spi- ' rit*. The extraordinary Operations were ' those, by which the Apostles and Others, ' who were entrusted with the first Propa- ' gation of the *Gospel*, were enabled to work ' Miracles, and speak with Tongues, in Te- ' stimony, that their Mission and Doctrine ' were from *God*'.

I suppose, by *extraordinary Operations*, your Lordship means the same as being guided in an *extraordinary Manner* just above---- And if so, according to your Lordship's own Definition, I am no *Enthusiast*. For I ne- ver did pretend to these *extraordinary Ope- ' rations* of working Miracles, or speaking with Tongues, in Testimony, that my Mis- sion and Doctrine were from *God*; I only lay Claim to the ordinary Gifts and Influen-

ces of the *Spirit*, which your Lordship, (Page 20.) says, ‘*Still continue*’: And what Need was there then, my Lord, that the People of your Lordship’s Diocese should be cautioned against *Enthusiasm* upon my Account?

But your Lordship farther adds, the ordinary Gifts, ‘However real and certain in themselves, are no otherwise discernible, than by their Fruits and Effects.’---Had your Lordship said, No otherwise discernible to *others*, than by their Fruits and Effects, it would have been right.---But if your Lordship means they are no otherwise discernible to ourselves, in my Opinion it is wrong; for it is possible, my Lord, for a Person to feel and discern these ordinary Gifts and Influences of the Spirit in *himself*, when there is no Opportunity of discovering them to others. For instance, on Supposition that your Lordship was assisted by the blessed Spirit, in writing your Pastoral Letter---might not your Lordship be sensible of an inward Joy and Complacency, wrought by that selfsame Spirit, which was not then discernible to others? So likewise it is possible for another to feel Joy in the Holy Ghost, with the rest of his Fruits, which at that Time may not be discernible to others; and which they,

who

who have never experienced the like, may not believe, though a Man declare it unto them. I hope, my Lord, these Reasonings carry with them their own Evidence.

But to proceed: (*Page 20, 21, 22, 23, 24, 25,*) your Lordship has taken Pains to collect several Passages out of the publick Liturgy, to prove the Doctrine of Regeneration or our New Birth, to be the Doctrine of the Church of *England*.--- Your Reason for so doing, appears *Page 25*, 'to arm your People against any Suggestions, as if our Church were regardless of the Doctrine of *Regeneration* and *New Birth*, as if there were Need for any Member of it, to seek elsewhere for a more *Spiritual Service*.' If this, my Lord, was intended to arm your People against any such Suggestions made by me; indeed, your Lordship does not do me Justice.---As your Lordship, I find, has done me the Honour, to peruse my third Journal, your Lordship may remember this Observation, (*Page 39*) that, after I had baptized an Adult, I proved the Necessity of the New Birth, from the Office of our Church.

In my Sermon, upon the *Indwelling of the Spirit of God*, which I have made bold to send your Lordship with this Letter, you will

will find, I have quoted the Expressions of our own Church Offices, to prove the Doctrine of the New Birth, as your Lordship does in your Pastoral Letter.---My constant Way of preaching is, first, to prove my Propositions by Scripture, and then to illustrate them by the Articles and Collects of the Church of *England*.---Those that have heard me, can witness, how often I have exhorted them to be constant at the Publick Service of the Church.---I attend on it myself, and would read the Publick Liturgy every Day, if your Lordship's Clergy would give me Leave. What further Satisfaction can your Lordship require, that I do not suggest to your Lordship's People, 'as if our Church were regardless of the Doctrine of *Regeneration* and *New Birth*, and as if there were Need for any Member of it, to seek elsewhere for a more *Spiritual Service* ?'

In the following Paragraph, your Lordship has the same Insinuation, as though I wanted to introduce Extempore Prayer, and to lay aside the publick Liturgy of our Church. For after your Lordship had been speaking against praying by the Spirit, and affirming that the Scripture no where tells us, that Prayer is the *single Work* of the *Spirit*, your Lordship says to your People, ' You have

have great Reason to be thankful to God, for a publick Service prepared to your Hands.'---My Lord, I never said to the Contrary.---But does not your Lordship seem to insinuate at the same Time, that we are not to depend on the Spirit of God, to enable us to pray extempore, either in Publick, or Private ? That Prayer is not the *single Work* of the *Spirit*, without any Co-operation of our own, I readily confess. But that the Spirit of God does assist true Christians to pray extempore, now, as well as formerly, is undeniably, if the Scriptures be true. For what says the Apostle? *We know not what to pray for, as we ought, but the Spirit itself helpeth our Infirmitie*s, and maketh *Intercession* for us with *Groanings* that *cannot be uttered*.---And this is founded upon a general Promise, made to all God's People. Zacharias xii. 10. *I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace, and of Supplication*.--- And I believe, my Lord, we may appeal to the Experience of all true Christians, whether or no they did not find the *Spirit of Supplication*, or a Power of praying without a Form, encrease in Proportion to the Encrease of God's Grace or Holy Spirit in their Hearts.---This is all, my Lord, that I pretend to : And where is the Impropriety
of

of this, when your Lordship confesses in the same Page, that the ‘ Spirit of God does particularly assist us, in a due Performance of Religious Offices ?

Farther, as your Lordship seems to deny the immediate Assistance of the Holy Spirit, in our particular Addresses at the Throne of Grace, so your Lordship seems to deny it also in our particular Actions.---‘ In like Manner, your Lordship says, we are firmly persuaded in *general*, that we live under the gracious Influence of God’s *Holy Spirit*, and that he both excites and enables us to do Good. But that this or that *Thought* or *Action* is an Effect of the sole Motion, or immediate Impulse of the Spirit, without any Co-operation of our own Mind ;’ --- [My Lord, who ever affirmed, that there was *no* Co-operation of our own Minds, together with the Impulse of the Spirit of *God*?] Your Lordship adds, ‘ Or that the Holy Spirit, and our natural Conceptions, do respectively contribute to this or that Thought or Action, in such a *Measure*, or to such a *Degree*; these are Things we dare not say.’ --- Indeed, my Lord, I *dare say Them*. ---- For if there be any such Thing as a particular Providence, why may we not expect particular

ticular Direction from God's Holy Spirit in particular Cases? Does not our Church, my Lord, teach us to pray, that God's Holy Spirit may in *all* Things direct and rule our Hearts? But your Lordship says, we *dare* not say this, because our Saviour has told us, that we know no more of the *working* of the Spirit, than we know of the Wind, *from whence it cometh, and whither it goeth.* Neither need we know any more of them: But you must allow, that we know *as much.* Cannot your Lordship feel the Wind then? Does not your Lordship know when it makes any Impression upon your Body? So easy it is for a Spiritual Man to know when the Holy Spirit makes an Impression upon his Soul. Without acknowledging this, all the Expressions of being *led by the Spirit, walking by the Spirit,* and such like, must be only so many Words without any real Meaning.—Your Lordship acknowledges, that the Holy Spirit does act in *general*, and why not in the *particular Actions* of our Lives also? For, can the *One* be without the *Other?* Does it not frequently happen, my Lord, that the Comfort and Happiness of our whole Lives, depend on *one particular Action?* And where then, my Lord, is the Absurdity of saying, that the Holy Spirit may even in the minutest Circumstance di-

rect and rule our Hearts ? I have been the more particular, my Lord, on this Part of your Lordship's Letter, because if this be proved, many of your Lordship's Objections against my Journals, will fall to the Ground.

Page 27. Your Lordship has the following Paragraph. ‘ God forbid, that in this profane and degenerate Age, every thing that has an *Appearance* of Piety and Devotion, should not be consider'd in the most favourable Light that it is capable of. But at the same Time, it is surely very proper, that Men should be called upon for some reasonable Evidences of a *Divine Commission.*

I take it for granted, that I am one of those Men, whom your Lordship thinks should be called upon for some reasonable Evidence of a *Divine Commission.*

But, my Lord, what reasonable Evidence does your Lordship require ? Did I not receive Letters dimissory from your Lordship's own Hands to be ordained Priest ? Did I not, when ordained Deacon, ‘ affirm that ‘ I was *inwardly moved by the Holy Ghost*, to ‘ take upon me that Office and Ministrations ? Did not my Lord of Gloucester, when he ordained

ordained me Priest, say unto me, ‘Receive thou the *Holy Ghost* now committed unto thee, by the Imposition of our Hands, in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*?’ And is not this, my Lord, a reasonable Evidence that I act by a *Divine Commission*? If this be not true, must not All those whom your Lordship, or the other Bishops ordain, act only by a *Human Commission*? Nay, (to use the Words of Bishop Burnet in his *Pastoral Letter*) ‘Must not they who are ordained, Lie not only unto Man but unto God, by saying, They are *inwardly moved* by the *Holy Spirit*?’

If your Lordship in any wise disputes my acting by a *Divine Commission*, you disclaim your own Divine Right and Authority; nor can you possibly avoid the Lemma, of either allowing my *Divine Commission*, or denying your own. After your Lordship has insinuated a Demand for Evidences of my *Divine Commission*, immediately follows these Words, ‘When they tell us of *extraordinary Communications* they have with God.--

If by *extraordinary Communications*, your Lordship means the extraordinary Operations

of the *Holy Spirit*, as working Miracles, and speaking with Tongues ; your Lordship may assure yourself, I never pretended to any Such Thing——If, by *extraordinary Communications*, your Lordship means more Instances and Comforts from *God*, at some time than I have at others, (which is all I mean by *extraordinary Communications*) I own the Charge ? And what is there, my Lord, *extraordinary* in that ?

Again, your Lordship says, (*Page 28.*)
 ‘ When they talk in the Language of those
 ‘ who have a special and immediate *Mission*
 ‘ from *God*. ’

And does your Lordship, and the rest of the Bishops, ordain any, without obliging them first to give good Proofs, that they have a *Special Call* or *Immediate Mission* from *God* to the Work of the Ministry ? If even you so do, my Lord,—do not your Lordships lay Hands too suddenly upon Men ?

Page 29. Your Lordship writes thus.—
 ‘ When they profess to think and act under
 ‘ the immediate Guidance of a *Divine In*
 ‘ spiration,’

And does not your Lordship think and act by the same Rule ? Why, otherwise does your Lordship pray when you administer the *Holy Communion*, that God would cleanse the Thoughts of our Hearts by the *Inspiration* of his *Holy Spirit* ?

Page 31. Your Lordship says, ‘ When they speak of their Preaching and Expounding, and the Effects of them, as the sole Work of a *Divine Power*. ’

And would your Lordship have me ascribe any thing in the least to myself ? The Good that is done upon Earth doth not God do it *Himself*? Does not the Apostle say, *Not that we are sufficient of ourselves to think any thing as of ourselves, but our Sufficiency is of God*? And where then, my Lord, is the Absurdity of ascribing the Effects of Expounding and Preaching to the *Sole Work* of a *Divine Power* ?

Again, (*Page 33.*) ‘ When they boast of sudden and surprizing Effects as wrought by the *Holy Ghost*, in Consequence of their Preaching.’

Where

Where, my Lord, is the Enthusiasm of such a Pretension? Has your Lordship been a Preacher in the Church of *England*, for so many Years, and have you never seen any sudden or surprizing Effects, consequent upon your Lordship's Preaching? Was this my Case, should I not have Reason to doubt, my Lord, whether I had any more than a bare *Human Commission*? Or might I not take up the Prophet's Lamentation, *Oh my Leanness, my Leanness!* My Lord, the Gospel, like its Author, is the *same* Yesterday, To-day, and for ever; and, if preached as it ought to be, will prick Numbers to the Heart, and extort the Cry of the trembling Goaler, *What must I do to be saved!* as surely now, as it did Seventeen Hundred Years ago.

These then are the sudden and surprizing Effects, my Lord, I always desire to have, and I heartily pray God, your Lordship and all your Clergy may always see Such Effects in Consequence of their Preaching.

(Page 34.) ‘ When they claim the Spirit of Prophecy.’

What

What I have said about my Success, God has been pleased to fulfil already — What I have said about Sufferings, they who without Cause are my Enemies are fulfilling daily — And as for the Promises mentioned in my Journal, I freely own there are some particular Promises, which God has so strongly impressed, and does still impress on my Heart, that I verily believe, they will be fulfilled.

(Page 35.) ‘ When they speak of themselves in the Language, and under the Character of Apostles of Christ, and even of Christ himself.’

If I am not to speak in an *Apostolical* Language, why did my Lord of Gloucester give me an *Apostolical* Commission, ‘ Whose Sins thou dost forgive, they are forgiven ; and whose Sins thou dost retain, they are retained ?’ And I hope, my Lord, using the Words which Jesus Christ used, is not taking upon me the Character of Christ.

(Page 36.) ‘ When they profess to plant and propagate a New Gospel, as unknown to

‘ to the Generality of Ministers and People,
in a Christian Country.’

‘ Tis true, my Lord, in one Sense, mine
is a *New Gospel*, and will be always *Un-*
known to the Generality of Ministers and
People, even in a Christian Country, if your
Lordship’s Clergy follow your Lordship’s
Directions. For what says your Lordship,
(*Page 46.*) ‘ I hope, that when your Mi-
‘ nisters preach to you of *Justification by*
‘ *Faith alone*, which is asserted in the stron-
‘ gest Manner by our Church, they ex-
‘ plain it in such a Manner, as to leave
‘ no Doubt upon your Minds, whether
‘ Good Works are a *necessary Condition* of
‘ your being justified in the Sight of God.’

But pray, my Lord, where has the Scrip-
ture made good Works a *Necessary Condition*
of our being *justified* in the Sight of God?
St. Paul says, *By Grace ye are saved, thro’*
Faith, not of Works,—and that, *least any Man*
should boast. For *Eternal Life is the Gift of*
God through Jesus Christ our Lord.—Your
Lordship exhorts your Clergy to preach *Ju-*
stification by Faith alone, and quotes the 11th
Article of our Church, which tells us, we
are justified by *Faith ONLY*, and not for
our

our Own Works or Deservings.*— At the same Time, your Lordship bids them ‘ explain it in such a Manner, as to leave no Doubt upon their Minds, whether ‘ Good Works are a *necessary Condition* of their being justified in the Sight of God.’ Your Lordship, in my Opinion, could not well be guilty of a greater Inconsistency. This, my Lord, is truly a *New Gospel*.--- I am sure it is not what the Apostles preached ; and it is as contrary to the Doctrine of the Church of *England*, and the whole Tenour of the Gospel, as Light is contrary to Darkness.--- Had your Lordship infisted on your Clergy’s preaching up good Works as a *necessary Fruit* and *Consequence*, instead of a *Necessary Condition* of our being *justified*, your Lordship would have used your Authority aright. --- For we are commanded to shew forth or declare to others, that we have a *True Faith* by our *Works*. And the 12th Article of our Church says, that ‘ *Good Works follow after Justification*;’ and how then, my Lord, are they a *necessary Condition* of our *Justification*? No, my Lord, Salvation (if the Gospel be true) is the *Free Gift of God through Jesus Christ*. *Faith* is the *Means* whereby that Salvation

is ~~the way Blood~~ ~~is~~ ~~the way Blood~~

is ~~the way Blood~~ ~~is~~ ~~the way Blood~~

* See the 11th, 12th, and 13th Articles at the End.

is applied to our Hearts, and *Good Works* are the *necessary Fruits* and *Proof* of that *Faith.*

This, my Lord, is the Doctrine of Jesus Christ,---This is the Doctrine of the Church of England,---And it is, because the Generality of the Clergy of the Church of England do not preach This Doctrine, that I am resolved, God being my Helper, to continue instant in Season and out of Season, to declare IT unto All Men, let the Consequences, as to my own private Person, be what they will.

As for your Lordship's blaming me for rashly censuring the Clergy, for their Practice, none are concerned, but my *Indolent, Earthly-minded, Pleasure-taking Brethren.* (*Page 39.*) And surely, your Lordship will not stand up in *their Defence.* No,—I hope your Lordship will not fail to rebuke *THEM sharply.*—And as for your Lordship's *Suspicions,* *Page 50.*—(*For your Lordship's Sake I would not mention them*)—I hope my Life and Doctrine will always prove *them* to be *Groundless.*

Would Time permit, I could now proceed to satisfy your Lordship more particularly

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larkly about the Case of Mr. Benjamin Serward : But as that is done in a Letter sent to my Lord of Gloucester, and published in my last *Journal* ; and as I am now to embark in a few Hours, I hope, your Lordship will excuse me, if I only add my hearty Prayers for your Lordship's temporal and eternal Welfare, and subscribe myself,

My L O R D,

Your Lordship's obedient.

The unworthy Son, and Servant.

Hendon, Monday,
August 13. 1739.

GEORGE WHITEFIELD.

XL Of the Justification of Man.

WE are accounted righteous before God, only for the Merit of our Lord and Saviour *Jesus Christ* by Faith, and not for our own Works, or Deservings.— Wherefore, that we are justified by Faith ONLY, is a most wholesome Doctrine, and very full of Comfort, as more largely is expressed in the Homily of Justification.

XII. Of good Works.

ALbeit that good Works, which are the Fruits of Faith, and follow after Justification, cannot put away our Sins, and endure the Severity of God's Judgment; yet are they pleasing and acceptable to God in *Christ*, and do spring out necessarily of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known, as a Tree discerned by the Fruit.

XIII. Of Works before Justification.

WORKS done before the Grace of *Christ*, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in *Jesus Christ*, neither do they make Men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity: Yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the Nature of Sin.

A
SUPPLEMENT
TO
The Rev. Mr. WHITEFIELD'S
A N S W E R
TO
The BISHOP of LONDON's
LAST
PASTORAL LETTER.

CONTAINING,

- I. NOTES on the *Pastoral Letter*.
II. A REMARK on the *Weekly Miscellany* of August 18th, 1739; with an Extract of a Letter from Mr. SEWARD, relating to the Writer of the same.
-

By a Presbyter of the Church of England.



NOTES on the PASTORAL
LETTER.

PASTORAL-LETTER, Page 9.—“None who resolve to make the Holy Scripture their Rule of judging, can possibly believe that the Lukewarm State as described above, is THAT Measure of Goodness, which the Christian Religion requires”—If Moral Arithmetick

rithmetick had been made use of in determining the *Measure* of Goodness here meant, would it not have appeared to every Christian, as = nothing, or indeed less than nothing? Nay more, if the Great Apostle's Rule (*1 Cor. 13.*) be right, is not *That Measure* of Goodness, Consideration, Argumentation, &c. &c. hereinafter set before us, justly liable to that dreadful Sentence of the Hand-writing upon the Wall, *Dan. v. 25,* &c. *Mene, Mene, TEKEL, Upharsin*—Thou art weighed in the *Balances*, and art found **WANTING**?

Page 10. ‘DOUBT NOT, but a serious and regular Attendance upon the Ordinances of God, will be blessed by him, with such Supplies of Grace and Strength, as he sees needful for you; though you are not sensible, at what Times, and in what Manner, they are convey'd.’—Suppose a sincere Person should yet complain, (and Instances of this Kind are not uncommon)—Oh! But I cannot be freed from Doubting, till I have a more infallible Assurance than *This*—Even the inward Testimony of the Word or Spirit of the great Bishop of Souls;—till I hear HIM speaking unto me, so as that I may be sensible in that very Hour,—It is *He* that speaketh—saying—*My Grace is sufficient for Thee*,—*My Son, Thy Sins are forgiven*,—*Thy Faith hath saved Thee*,—*Go in Peace!*

Page 12. ‘When any one confines his Views to this World, and lives as if he had no Dependance upon God in carrying on his Designs, and considers not the Connection there is, between the Busines of Life in this World, and his Condition in another; we are not to wonder that in Such an one, the Sense of God and Religion wears off apace.’—Will not all Men wonder, when they find out in Such an one, the Sense of God and Religion?

Page 13. ‘The want of considering this, is, without doubt, one great Cause of Lukewarmness in Religion.’—*Resolution of better Improvement* for the Time to come is a Work, very proper at all Times, but more especially when we are to renew our Covenant with God in the Holy Sacrament.—Very true; but are not *Reflection and Resolution* the Two Cardinal Points of the Modern New *Gospel*, as *Repentance and Faith* of the Antiquated,—at least Seventeen hundred Years old?

Page 14. ‘It is strange with what Indifference the Omissions of Duty are looked upon by lukewarm Christians

stians, and how little Sense there is of the *Guilt* of forgetting and neglecting them.—Does not the Indifference of those, who would be thought zealous Christians, appear yet more strange in this Case, if we compare the Date of this Letter *August 1, 1739*, with that of the *Journal* continued, and the Answer?

Page 15. ‘The Goodness of your Actions depends not so much upon the *Outward Appearance*, as upon the inward *Motives* and *Principles* upon which you act; and THESE CAN be known to none but God and yourself.’—What great Reason is there then, that ‘Those only should be excused, (i. e. of all Uncharitableness) who will not consider any Thing as *Enthusiasm* and *Delusion*, so long as they see reasonable Grounds for considering it in any other Light?’ (See *Page 54.*)

And if These Things be so; where is the Reasonableness of the *Demand*, and Charitableness of the *Accusation*, made in the 27th and following Pages, or of those *Evil Surmises* and *Insinuations* in *Page 50* and *51*?

Page 15. ‘If there be a Mind willing to sin, and only a Want of Power or Opportunity to execute, he (God) condemns and punishes, as if it were actually committed.’—What if there should be any thing of *This Mind* in *Page 51*? which see.

Page 16. ‘Much less will a Zeal in one Branch of Duty, which happens to be agreeable to our Inclinations, atone for a Neglect of other Branches to which our Natures are more averse.’—Will a false Zeal against *Enthusiasm* (falsely so called) atone for a Want of true Zeal against Lukewarmness, when that happens to be more agreeable to our *Inclinations*?

Page 18. ‘They who are growing up more and more into a *Love* of their Duty, are by Consequence into a Love of God.’—Did the great Apostle of the *Gentiles*, in *This* a certain *Consequence*, when (before *His Conversion*) he lived in all good Conscience before God, until that day—yet, without that Love of God, which can be bought in the Heart, only by a living Faith in Jesus Christ our Lord?

Page 19. Are not *Manner* of Operation, and *Operation* itself, exactly equivalent Terms? Or is there not some *Sophistry* used in not distinguishing them aright?

Page 20. ‘The ordinary Gifts and Influences of the Spirit,

‘ Spirit, which *still* continue, are convey’d in a different Manner, and for Ends and Uses of a more private Nature.’—Does it not *still* remain to be prov’d, that the ordinary (tho’ most excellent) Gift of the *Holy Spirit*, that is, Charity or the Love of God, &c.—is not now conveyed in the *same* Manner, and for Ends and Uses of the *same* publick Nature as at the first—*Preaching of the Gospel?*

Page 20. ‘ Regeneration, or a new Birth, as wrought by the Spirit, is that which every one receives at his first Entrance into the Christian Covenant.’—Is not THIS, when he actually performs the Conditions required in this Covenant, *viz.* Repentance and Faith? — Or, can any one, without *these necessary Things*—which he is bound by this Covenant to *perform*—ever enjoy the *Privileges* promised *only* to the due Performance of it?

Page 21. Oh, that it were no longer *a strange Supposition*, but real Matter of *Fact* and daily *Observation*—‘ That the Generality of (Those called) Christians are already sufficiently apprized, both of the Truth and Reality of their *Regeneration* or *New-birth!* ’

Page 22. ‘ In the Office of *Confirmation*, with Regard to that *New-birth*, we thank God for having regenerated the Persons by Water and the *Holy Ghost*.’—Can we find in the New Testament any one Instance, (except that of *Cornelius* and his Company) to prove that the *Holy Ghost* was given, and consequently the *Regeneration* wrought by *HIM*, before the *APOTLES* had laid their Hands on the Converts *already* believing and having been baptiz’d?

Page 23. ‘ That we may ever obey the *godly Motions* of the *Spirit*.’—Will not Men be surprized to hear of *godly Motions*, which yet we can No Ways be sensible of, nor discern *OURSELVES*, till such Time as we have made them evidently appear to *OTHERS*?

Page 24. ‘ That God will not leave us comfortless, but send to us his *Holy Ghost* to comfort us’—And, ‘ that we may evermore rejoice in His holy Comfort.’—Can we evermore rejoice in a *Comfort* which we can never feel?

Page 27. Is not—‘ *that Inspiration*’ of the *holy Spirit*, whereby the *Thoughts* of our *Hearts* are cleansed—the we may perfectly love *Him*, and worthily magnify his Name—an immediate—divine *Inspiration*? P

Page 29. Hath not every (true) Minister of Jesus Christ, a special and immediate—divine—Commission from Him, as His one *Lord and Master* in Heaven? See the Divine *Herbert's Life*.

Page 35. ‘When I am weak, then am I strong.’—I would entreat every one that apprehends any Abuse or Wresting of the Scripture in *this* or the like Applications of it, to read a Sermon of the memorable Mr. Hales of Eaton, on *Phil. iv. 13. I can do ALL Things through Christ which strengtheneth me*—Which he entitles *Christian Omnipotency!* And I doubt not, but he will be convinced of the perverse *Misapplication* of this Quotation, and the manifest Abuse and Wresting, of many others!

Page 36. ‘Had another come in his own Name, him they would have received.’—By what Sort of Inference does this Quotation prove the heavy Charge of Blasphemy, or that it is assuming the Character even of *Christ* himself?

And is there not a Woe pronounced against all Those, who presume to Come to Men in their *own Name*, and not in the Name of *Christ*?

Ibid. ‘They profess to plant and propagate a *New Gospel*?—*Gal. i. 7, 8. Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ.* But though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.

Page 38. Is not—‘*Extraordinary Commission*’—just the same with—‘*Divine Commission*?—(*Page 27*) Or is there not here again some Sort of Sophistry?

Page 46. Is there any Instance to be found in the whole *New Testament*, where the Baptism or Birth of the Spirit appears—‘*Not to have been inwardly felt and instantaneous?*’—Did not all the Apostles, (*Cornelius*) and all on whom they laid *Their Hands*, receive the Holy Spirit, (and that so as to *Feel his Power in their Regeneration*) in the very *Instant* they *Thus confirmed the New Covenant with them?*

Page 54. ‘This Case may seem to bear some Resemblance to the Conversion of *Cornelius*, as recorded in the *Acts of the Apostles*, but differs from it in three important Points;—Can it be proved from the *Gospel*, That there needs not, there must not, there cannot be in

in the *Conversion* or *Regeneration* of every Soul a just Re-simblance to that of *Cornelius* and his Company?

- I. As to the Conduct of the whole Affair, i. e. Under the Immediate Direction and Guidance of God?
- II. As to the Person whose *Ministry* God is pleased to make Use of, i. e. One who has a *Divine Mission* and Inspiration from Christ? And,
- III. As to the Conveyance (or rather the Gift and Reception) of the Holy Ghost, i. e. Must it not be made known to others by outward and sensible Evidences, such as are the most excellent *Fruits* of the Spirit—or Works of Faith, and Labours of Love?

And if This be not so now, Who then can be saved!—Who does not see here the Abomination of Desolation, spoken of by Daniel the Prophet, stand in the holy Place, (who so readeth let him understand.) Matt. xxiv. 15. For, If our Gospel be hid, it is hid to them that are lost: In whom the God of this World hath blinded the Minds of them which believe not, lest the glorious Gospel of Christ, who is the Image of God should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your Servants for Jesus Sake. 2 Cor. iv. 3, 4, 5.

A REMARK upon the Letter in the *Weekly Miscellany* of August 18th, 1739.

THIS Letter is dated *Cardiff*, July 17.—Why was this important Letter published—and not till after Mr. Whitefield was well known to be sailed from the *Downs*?

‘I actually did pass over with you, &c.’—This was acting not unlike that Son in the Gospel, who answered and said to his Father, ‘I WILL NOT,’—But afterwards repented and went,—Oh, that He may be altogether like unto Him!

N. B. The

N. B. The Journal of March 6th, was wrote the same Evening with Mr. Seward's Letter—After the Writing of which, he who had with strong Assverations before declared, that he would not go, &c. afterwards, (*i. e.* the next Morning) actually went in the same Boat with Mr. Whitefield!

MR. SEWARD'S LETTER.

New Passage, Bristol-Side, March 6. 1738.

Reverend and dear Brother,

' I long to hear what God has done for your Soul,
 ' since we left you, and whether you have met with any
 ' remarkable Work to do for your Master—for I am per-
 ' swaded you have been long used to that Whisper in your
 ' Soul—*Lord, what wouldest Thou have me to do?* Who would
 ' not wish to be always on the Stretch for God, when
 ' we see such mighty Wonders wrought by those that
 ' are? Our dear Brother *Whitefield* goes on from conquering
 ' to conquer—Thousands and ten Thousands flock to hear
 ' the Word—He has been in but three Churches—and that
 ' was at first coming. The Chancellor threatened Excom-
 ' munication, but soon dropt it; however, the Glory of God
 ' was to be promoted another Way; for being thrust out of
 ' the Synagogues—our dear Brother has settled a sweet
 ' Lecture or Exposition at *Newgate* every Morning—the
 ' Place being more convenient than *Oxford Castle* Chap-
 ' pel—He generally expounds to one, two, or three Societies
 ' every Night, and has preached seven or eight Times on
 ' a Mount about two Miles from *Bristol*, where has been
 ' from 1500 to 15000 Hearers. Last Sunday Evening
 ' We sung the 100 Psalm, and all could hear, —'tis much
 ' like singing at a Scaffold or Stake with Multitudes round!
 ' O May that God and Saviour, who gave himself, even
 ' unto the Death of the Cross for our Salvation, prepare
 ' him, and all of us, not to shrink if we are called to suf-
 ' fer for his Sake! At another Place the Church not being
 ' big enough, he preached from the Cross. He preaches once
 ' a Week on the Steps at a Work-house, with a Hall be-
 ' hind, and a Court-yard full almost before. He has preach-
 ' ed in two other Parts of *Kingswood* among the Colliers,
 ' and Thousands come — (Horsemen, Coaches, Chaises,
 ' &c.—)

• &c.—) Thus the Gospel spreads round the Country, for di-
 • vers come from far—*some twenty Miles*—You may be
 • sure we are set up *now* for being stark *mad*—O may we be
 • more so—and may you, my dear Brother, sound forth these
 • glad Tidings of Salvation, and declare the whole Counsel
 • of God with all Boldness, as you ought to declare it—in
 • every Place—We are now going to meet our Brother
 • *Howel Harris* at *Cardiff*—The Minister of which Place
 • *being here, will not even go over in the Passage-Boat with*
 • us—unless he is converted, how will he be fit for Heaven!
 • —He says, our Brother shall not have the Church, so I
 • hope the Fields will be white at *Cardiff*, as well as at *Bri-*
• stol—There is also a Society there who long for our
 • coming—Our Brother *Hutchins* is at *Bristol*, and stays
 • till Brother *Kinchin* comes to supply his Place—Our dear
 • Brother *Whitefield*, would have none of you hid, but all
 • come out, and be itinerant, for indeed the Harvest is
 • great, there only wants Labourers—and great Encourage-
 • ment there is to spend and be spent for the Good of Souls!
 • —O ! let not a Day pass, if possible, without growing
 • in Grace—I hear Brother *J. Westley* is at *Oxford*, and
 • and that forty Gownsmen were lately to hear Brother
 • *Kinchin* expound. O praise the Lord, for these his
 • great Mercies.

• Our dear Brother joins with me in kind Salutations
 • to &c. &c.

I am,



Reverend and dear Brother,

Your most affectionate Servant,

Tho' unworthy in Christ,

W. SEWARD

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